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J.N. Hostetter

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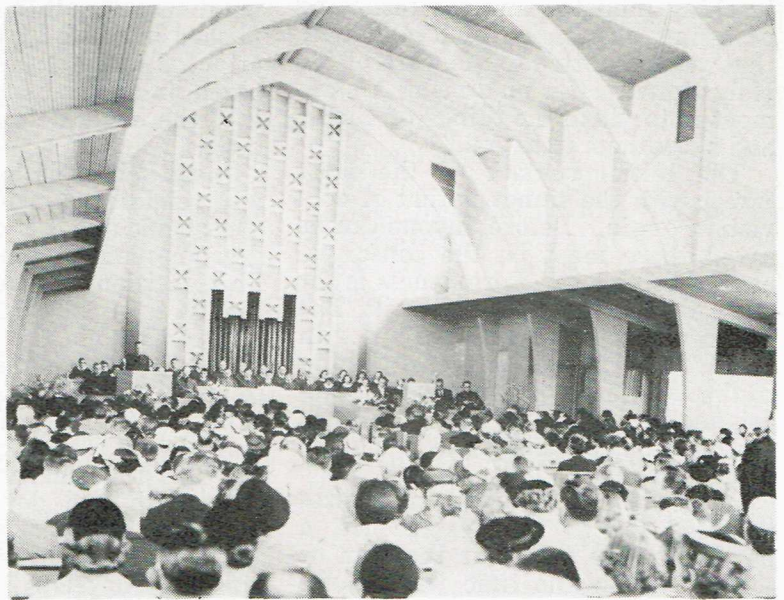
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Evangelical **Visitor**

May 18, 1959

Vol. LXXII, No. 10



Audience assembled for the Dedication Service
of the new Brethren in Christ Church, Upland,
Calif., Palm Sunday, March 22, 1959.

EDITORIAL

Christian Experience

IT IS impossible to over-emphasize the importance of the Holy Spirit's ministry. Certain hazards within the Christian Church have developed from a wrong emphasis while gross weaknesses are apparent in the Lord's work because God through the Holy Spirit is not given a rightful place. God Himself gave some forceful teaching surrounding the work and ministry of the Holy Spirit.

St. John's gospel gives us these statements of truth. Christ taught the relationship of the Holy Spirit to regeneration, chapter three. He emphasized the ability of the Holy Spirit to satisfy the deepest longing of a thirsty soul, chapter seven.

He describes the Holy Ghost as the Comforter, whose abiding Presence would "teach you all things," and "bring all things to your remembrance, whatsoever I have said unto you," chapter fourteen, while in the sixteenth chapter Christ speaks concerning the Holy Ghost as the Spirit of truth and twice refers to the Spirit of truth when He is come He will "shew you."

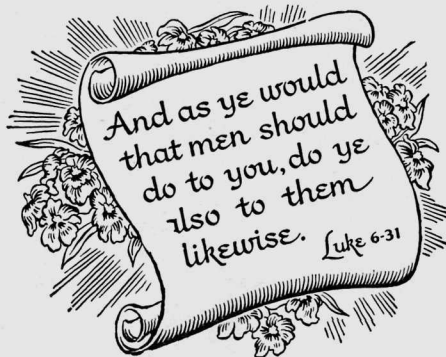
God has ordained that the power of regeneration, the bringing to pass of sanctification, the enlightenment of a teaching ministry and the unfolding of divine revelation are all ministries that are committed to the work of the Holy Spirit. His unaltering assignment is to "take the things of Christ and shew them unto you."

The initial contact of the Holy Spirit with the sinner is that of conviction of sin. Before anyone can be saved there must be the consciousness of being lost. Forgiveness is for those who have a sense of guilt. The promise is to those who are "poor in spirit," a term that suggests coming to the Lord as a poor needy soul, unashamedly imploring help; to such the Lord has promised the "kingdom of heaven."

One school of thought emphasizes the need for a crisis experience, a particular day and hour that can be pin-pointed as the time when God's saving grace was experienced. Another emphasizes that the change may not be instantaneous but a more gradual transformation as a result of teaching and nurture. Prejudice for either position must acknowledge that there are those in both schools of thought that exemplify the spirit of being truly Christian.

As a denomination our emphasis is and has been the crisis emphasis. We

will be the first to admit that casualties are high among those who profess to have met God in a crisis experience. The major weakness of the crisis method has been and still is to some degree, the emotional aspect that sadly lacks the proper relationship of a teaching ministry. Years have taught us that high emotional tides that promote many crisis decisions are too often followed by severe reactions, making difficult the task of salvaging the good that was done.



Emotion is a necessary expression of the personality. It is like the detonator that is used to release concentrated energy. That which stirs and moves the emotion, predetermines the amount of good that will result. Emotion activated by truth founded on scriptural teaching will produce lasting results. We need remind ourselves that any work accomplished in a life by God is sure to be attacked by Satan, but that which is based on a "thus saith the Lord" has the wherewithal to ward off the attack.

Inasmuch as it is urgent that the will render a decision in relation to Christ and the work of Calvary, the decision method stands as a necessity. This decision involves a commitment that in turn calls for a daily yieldedness to God and His will. The ministry of teaching is inseparably related to an initial decision for Christ. Nurture and teaching are an indispensable part of Christian growth. Graceful Christian character is the result of growth and development in the grace and knowledge of our Lord and Saviour Jesus Christ, while religious ignorance develops irrational intolerance and bigotry.

Relating Christian experience to children and youth is one of the areas in which we are still endeavoring to find our way. Children in the membership of the church are peculiar to the last fifty years. How to relate the way of Christ to the child, develop a correct attitude toward society and the world and not frustrate them with needless inhibitions requires tactful

leadership. The reactionary tendencies of a teenager must be taken into consideration when first line directives and instructions are given to the six to twelve year old. The lack of self initiative and individual thought at a certain period of the child's life makes them plastic material to impress and lead. However, these impressions and leadings are in for a very sharp analysis and scrutiny in the adolescent period of life. The percentage of loss to the church in this age group must be attributed to ineffective leadership or unwillingness on the part of the individual; likely there is some of each.

May 17th was Pentecost Sunday, designed to point up the importance of the ministry and work of the Holy Spirit. The Lord Jesus Christ promised that the Spirit would have the power of transformation, the ability to satisfy a thirsty soul and give teaching and direction to those who honor Christ as the Lord and center of their lives. In Christian experience the Spirit's presence is an absolute necessity; in leadership we fumble about unless the Holy Spirit is the power and we are merely a channel through whom He works.

J. N. H.

(For "Letters to the Editor" see page 13)

Evangelical Visitor

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CHRIST was a layman! There is no record of Him ever receiving any sort of ministerial rites or taking the vows of ordination. The truth is that we really know very little of the total life of Jesus. We read of His birth and exodus into Egypt, then we note an isolated incident when He was 12 years old and was found in the temple. Thereafter is a complete silence until He begins His public life. What was He doing for almost 30 years? Evidently the routine activities of a man of his day. I believe He worked with His foster father in the carpenter's trade.

My father, the oldest child in his family was a carpenter and cabinet-maker. Why? Because his father in Switzerland was a cabinetmaker. And why was my grandfather a cabinetmaker? Well, what else could he have been—his father was a cabinet-maker. Thus was the custom of the old-world. So, undoubtedly Christ was a promising, hard-working layman of His day.

Suddenly He begins His public life, for which He as the God-man came—to evangelize and save the world. To do this He begins to recruit some fellow workers. In selecting these twelve, it is interesting to note that there was not a trained priest among them. Certainly there must have been some good priests He could have called. At least, you would admit, there must have been some who were better than others. Why didn't Jesus call at least one of them? But, He didn't. Rather, he selected twelve of the most common and unlikely laymen.

Here is a slimy-handed, smelly fisherman who seems forever mouthing off in the wrong place—hardly one to attract the elite. Another, who was even dirtier handed, was a taxgatherer. Tax people are not popular even in this day. How much less in Jesus' day when there was so much corruption connected with such a task. In those days, a taxgatherer would pay the Roman government the taxes required of a certain area, then he in turn would collect all the traffic would bear, having the Roman soldiers to back him up in his demands. And, Matthew, a Jew, had sold out to a foreign power. He certainly doesn't seem a likely helper to promote Christ's cause.

Or, who today would actually pick a fellow who throws cold water on everything and is characterized as a doubter and disbeliever — why



Power to Witness

Paul L. Kindschi, Executive Director National Holiness Association

Thomas? Or, Simon, a zealot, who could be likened to a Communist of today! Or, why a thief and traitor? Yes, laymen all, and an unlikely lot as well.

What is Jesus going to do with a group of untrained, crude fellows like them? We shall see! As you study the Gospels and note the very brief three year public life of Jesus, you observe that it was largely that of an "on the job" training for these laymen, showing them what could actually happen through them—not while Jesus was here on earth, but later.

Throughout the life of the Christian church, you will note that it is the story of lay activity. The history of revival is a history of the laymen's movement. God peculiarly blesses laymen. Pastors are called as shepherds, guides, and teachers. Laymen are the key to the church today. The genius of Methodism was the lay preacher and worker. Wesley did not intend to start a new church, he only wanted to evangelize the people. His converts were not acceptable to the church of his day, so he appointed lay leadership to give them oversight. Revival was the result.

The last great religious awakening in America, 100 years ago, was known as the layman's revival.

Brethren, if we ever see revival again, I am thoroughly convinced it will be another layman's movement. Laymen are not called by Christ, even today, to pay bills, sit on boards, plan strategy, and move in a secular world apart from spiritual ministrations. The Carpenter, who, by Divine wisdom, selected laymen of His day, is calling on laymen of this high-strung, destiny making, secular minded generation as His special witnesses.

A SECRET FOR LAYMEN

After Jesus selects what appears to be twelve of the most unlikely men of His day, He proceeds to attempt to reduce their aspirations and thinking as to what they could accomplish in themselves. He tells them by word, example, and parable that they are powerless for the task to which He has called them. He tries to divorce their thinking from the known religious systems and methods of prevalent power and pomp.

His earthly work seems to be largely that of on-the-job training for these men. He repeatedly tells them He is going away, but that He has a secret for them, which, if they will accept and utilize, they shall have as great a power to preach, heal, and witness as they have seen in Him.

Note especially the fourteenth chapter of the Gospel of John where Jesus begins to close in with his disciples, after teaching and showing them how the lives of so many can be changed from the bondage of sin and suffering to life and hope. He tells them He is going to leave, but that He will return again, and, in the sixteenth verse, "I will pray the Father and He shall give you another Comforter that He may abide with you forever." I am here one day and in another part of Galilee another day, but this "Comforter" will always be with you. I have been with you a few short months and shall soon be gone, but this "comforter" will be with you *forever*.

In the twenty-sixth verse of the same chapter, He explains that this "Comforter" is the "Holy Ghost," the third person of the Trinity. He shall be your Teacher and constant inner Guide to truth.

Crossing The Great Threshold



Read all of these chapters of John, starting with the fourteenth chapter and right on through into the Acts of the Apostles. It is rich with Jesus' special secret on the power to witness and to be used by God to those about you. Note chapter 15, verses 16, 26 and 27. Especially read chapter 16, verse 7, where He says, "If I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

In the seventeenth chapter, Jesus is making His special prayer to the Father God. Beginning with the fifteenth verse, He prays that God would not take you out of the world as He is going, but keep you in the world, but not of it. Right in the factory with profane, but needy men; in the stores with so much that seems unChristlike; with the other youth in school when it seems so irreligious; in the professional life where there appears to be so much disbelief. Christ wants you in it, but not of it. He doesn't want cloistered groups and sheltered lives. He is not calling you to a monastery or nunnery. He does not want polished, preserved separatists, but laymen who live among laymen, ungodly though the environment may be.

In verses 18 and 19, He says He has sent you there, and reminds you

again of the secret, "I sanctify myself that they also might be sanctified." This is His earnest, dying prayer to God for you. As you read on, you note He is soon after crucified, and then resurrected. What does He say again—the "secret." "Receive ye the Holy Ghost," John 20:22. "Ye shall be baptized with the Holy Ghost," Acts 1:5. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," Acts 1:8.

Think of it, Christ has ordained that you, as a layman, shall be His especially anointed witness. You say, "But I can't," "I don't know how," "I have no talents." Good! You are in a place where God can use you. Admit you can't, but submit to Him. Accept this wonderful secret He has for you as a layman, and He will give you Divine power. Think of it! **GOD INDWELT!**

Just as the Holy Spirit dwelt in the earthly body of a man, Jesus, so, after Jesus' ascension, the Holy Spirit can dwell in you as an earthen vessel. This secret is for you as a believer, uniquely designed for lay people.

Will you, even this moment, bow to this special desire of your Christ and Savior and accept the Holy Spirit as your own. He will direct you, He

will empower you. It will not only be your own mental and physical efforts in trying to serve God and be a witness to Christ, but you shall be implanted by the Holy Spirit with direction for your life, and, in a unique way, be used of God in ways the professional clergy can not be used.

ADVANTAGES OF THE LAY WITNESS

You, as lay people, have a peculiar advantage in winning people to Christ. As we have noted, Christ was a layman. In selecting His first disciples, He picks all laymen. The history of revivals has been a history of the laymen's activities. Christianity itself is particularly a layman's movement.

Even in this day, if you will accept the secret of Jesus for His followers, you can be uniquely used to evangelize. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Note He is wanting you as a "witness," not as a judge. Not a prosecuting or defense attorney, not a jurymen or even a court reporter. He needs you as a witness."

I'm sure you have observed a court scene. The "witness" is called to the stand. He takes an oath to "tell the truth, the whole truth and nothing but the truth, so help me God." Then the questioning starts, and all they want out of the witness is what he *knows*. Not what his father thinks, or the opinions of friends, loved ones, or the pronouncement of his church, but *what he knows*. It may be true that others may know much more about the case in point, some may even be specialists and professionalists in the matter, but what they want out of the witness is the testimony of what he *knows*.

That's what Christ wants of you—a witness—testifying to what you *know* about Him. He is on trial before every person about you. They are judging Him by the information they receive, they must pass a verdict on Christ. He wants you as a witness. You may be timid, backward, and not all you ought to be, but as His follower, He wants you as a witness. You plead your inability, your lack of talent, the insignificance of your life or position, but He still wants *you*, and, says He, if you will accept His secret, you will be empowered to be that witness. Don't try to do it of yourself. Don't try to run around and corner everyone and argue with them about Christ. That could even be detrimental to His cause. But open your

heart and life to His free gift of the Holy Spirit and you will receive "Power to Witness." Not only by word of mouth, but by actions, business dealings, attitudes, habits, and your whole manner of life.

Yes, you have a particular advantage. When the preacher tries to do it, the world lifts its eyebrows knowingly and says, "Sure, he knows on which side his bread is buttered." "If he doesn't get some new church members, he may not get his salary, or he may not receive some promotion in his job." But, when the merchant, factory worker, attorney, carpenter, teacher, physician, housewife, and student talks to others about Christ, the person to whom the layman witnessed walks away scratching his head, saying, "What's the angle?" "Why is he interested in me?" "I realize the change that has come into his life." Through this channel, God's Holy Spirit can work to convince and convict of sin, righteousness, and judgment, as spoken of in John 16:7-11.

In my work as Executive Director of the National Holiness Association, I am required to travel many thousands of miles a year by train and plane. While on the road I travel incognito. That is, I do not wear a sign on my back or around my neck that says "clergyman." In this way, I get a picture of life's other side. Do not misunderstand, I am not ashamed of my work, but as soon as people know who I am, they put on a nice veneer. They tell me about their grandfather who was a clergyman, how their daughter sings in the choir, and many other nice things that would indicate they are really good people.

When I can converse with people on a layman's basis, with their thinking I'm an average John Doe in the work-a-day world, what I can do by way of witness of life and word has much greater effect. Laymen, I almost envy your position and opportunity. You have a special one, indeed. Christ has especially chosen you. You can be a force in this generation is a most powerful way.

Will you, as a Christian, open your heart to the secret and Gift He has for you! Start reading John 14 on through into the Book of Acts. With an open heart and mind, you can be led and filled by His Holy Spirit for one purpose—a witness to Christ.

"BUT YE SHALL RECEIVE POWER, AFTER THAT THE HOLY GHOST IS COME UPON YOU AND YE SHALL BE WITNESSES UNTO ME." Jesus

The Cure for Carnality

Mark 10:35-45

H. W. Buckwalter

JESUS had just announced to His disciples the fact of His coming death in Jerusalem. They did not understand the import of this announcement, at least they did not have any comprehension of what He said about His resurrection. Their eyes and thoughts were on the natural and material plane. They were looking for an earthly kingdom with Jesus as the Messiah king, son of David, so they naturally had their aim on the choice political plums. But their carnality was too evident.

I. A CARNAL AMBITION. Because of their lack of spiritual discernment, these men were thinking of an enviable and lucrative position in this world. It was a selfish ambition pure and simple, no matter how honorable and worthy it may have been from a purely business standpoint. These men did not know that they were carnal. Carnality is shrewd and tricky, and their request exposed them to the discerning light of spiritual truth. Then Jesus' question for something definite brought them out into the open, and showed them to themselves, and to us, as just plain selfish and carnal.

II. A FOOLISH REQUEST. Not at all foolish for a politician or a man of the world, but in this case they were no longer of the world for Jesus had chosen them out of the world (Jno. 17:6, 16), and now He is trying to get them to see this for themselves. It was foolish for two reasons:

1st. If Jesus had come to set up the lost kingdom of David at this time, then these fishermen were not qualified for such a responsible position. Carnality does not take such matters into consideration if only it can have its own selfish ambitions granted. Jesus' kingdom is not a worldly kingdom; it is a spiritual kingdom in which all subjects are on an equality—all are one in Christ Jesus (Jno. 17:11.)

2nd. It was foolish because Jesus was talking about a spiritual kingdom, and only crucified Christians could have any share in the administration of that kingdom. This is a lesson these men had to learn, and here they are getting their first lesson. From now on they would be gently led into the full enjoyment of the Christian life.

III. A REVEALING ANSWER. It costs something to enjoy the intimacy and fellowship that these men were seeking, although they now were looking through worldly glasses. Jesus led them on to the real significance of their request. There is a price to pay, and that price is the death of self. Crucifixion with Christ (Rom. 6:6; Gal. 2:20). We must drink the cup He had to drink and be baptized with the baptism He was baptized with. The way to the crown is by way of the cross. Unless we take up our cross we cannot be His disciple. Here is the difference between the vast number of common church members and the hilariously happy few. The bulk of the church membership of today are like the rich young ruler, sad and sorrowful in heart, because they do not pay the price of a life of communion with Christ. Jesus was beheaded and John was banished to the lonely Isle of Patmos. They paid the price that they so glibly said they were willing to pay.

Now, here is the real test. Are we willing to go all the way with Christ, regardless? He can never fail, and He never makes any mistakes; His plan for us is happiness and joy no matter where He may lead us. If the going is a little rough it is because there is a brighter and better way ahead. If we are going to enjoy great victories we will have to fight great battles. If we long for the Spirit-filled life then we must go through the emptying and purging process. If we are going to have the fullness of the Spirit-filled life then we must die. "Except a corn of wheat fall into the ground and die, it abideth alone." (Jno. 12:24) Are we ready for the test?

These men came up to the test, but they miserably failed; they turned and ran for their lives—"Then all the disciples forsook Him and fled." (Matt. 26:56) But you cannot run away from your conscience and from God, for they came back into the upper room and on their faces cried and agonized in prayer, confessing their cowardice and failure to stand the first simple test. They remembered how easily they had said, "We are able," then failed, and thereby making them-

selves liars, and O, how that cut into their carnality. There was only one course for them to follow now, the course of confession and prayer to the death of self—drink the cup and take the baptism, no matter how bitter. The longer we hang on, the longer will be the bitterness; so, the sooner we can give up and completely yield our whole being to Him the sooner we shall enjoy the victory and the peace that passeth understanding.

The "cup" and the "baptism" are no easy and pleasant experiences but if we are going to have the blessing of walking in fellowship with Him there is no other way, we must pile old self and all his trappings on the altar and let the fires of sacrifice burn it to ashes, so that we can truthfully say, "I am crucified with Christ" my life now is hid with Christ in God; I not only have Him, but He has me.

Yes, they prayed through, and, like Elijah's sacrifice on Mt. Carmel, the fire fell and consumed the sacrifice and now they were ready to take their places in the new kingdom, but it was far different from what they were thinking when they made their request to Jesus for the prominent seats. They were not looking for seats now, but for places to fish for men; for places for service. They were fired with a new ambition, to witness for Christ. They now caught the meaning of what Jesus said when He first called them, "Follow me and I will make you to become fishers of men." (Mt. 4:19) Is our ambition to twiddle a harp or to catch men for Christ? To wear a royal robe and hold a scepter, or put on the overalls of service and go out into the highways and hedges and compel them to come in?

Pasadena, Calif.

Daddy?" I spelled it for him. A bit later he called out, "How do you spell 'kind,' Daddy?" Going to the door of his room, I looked in, and after spelling 'kind' for him, I said "What are you doing, buddie?" "I'm making a picture of God," he said.

"But Davey-boy," I said, "No one ever saw God. No one knows what God looks like."

"Well, they will when I get through here," he said, "cause that's what I'm working on, now!"

There, my friends, is the answer to our question, and from the innocent lips of a six-year-old boy! *There* is the reason, the purpose why we are here—to learn what God is like. Our one task, our one purpose for remaining in this world is not to prepare for heaven, but to be witnesses of God! To this end we are saved. "For we are his workmanship, his poem, created in Christ Jesus *unto* good works which God hath before ordained that we should walk in them." That we should go about doing them. We are the "Word made-flesh" to the people with whom we come in contact. God is constantly forming Christ in us, polishing up His poem, lopping off here, adding on there, and all to the end that we show to the world what God is like. *Unless we show them, they die.*

"Ye shall be my witnesses," He said. "*My* witnesses. Not witnesses *about* me. Not witnesses *to* me. Not witnesses *of* me—and yourself, your denomination, your doctrine, your 'doxy,' your talents. Not *any* of that merchandise, my son. Not even the turtle doves of your kind care of my poor people. Just—*my* witnesses. You're not your own, you are mine, my possession. Ye shall be *my* witnesses!"

"And where shall this be, Master?"

"Well, in 'Jerusalem' first. There at School, there in chapel. Not only in Jerusalem; but you must begin at 'Jerusalem.'"

Our purpose for being here then, is to be "working on" learning more about God, more about what He is like. This is not to be theory and theology only, but practical application, too. A man could watch me cut meat for ten years, but that would never make him a meat cutter. He would have to work at it. If you want to show what God is like to people out there in Judea, Samaria, and the regions beyond, you had better practice on it here. How about it, will anyone know what God is like when you are through here, because that's what you're working on now. It should be so. If we can't do it here, where there is sympathetic under-

YOUTH

Why We Are Here

(Scripture John 2:13-16; Acts 1:8)

Philip Zeigler

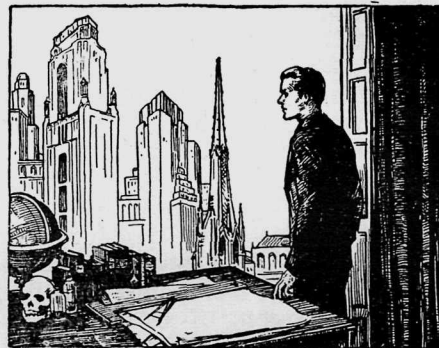
JESUS went into the temple. Finding there those who were making wrong use of it, He cast out the sellers of oxen and sheep and upset the tables of the money changers. And he had something to say to those who sold doves, those who were thinking of, and providing for, His beloved poor people.

It was His purpose to have the temple cleared. It was as though He had said, "My father's house shall be used for the purpose for which it was *intended*, and *only* for the purpose!" He was eaten up, that is "afire inside," with the zeal of this purpose. One might suggest that we who are such zealous followers of His example in *some* areas would do well to emulate Him in His zeal for this, the right use of God's house.

We are not here to get, nor to give, an education, primarily. Nor are we here to prepare to live the Christian life, primarily. Neither are we here to prepare to enter heaven.

If these things are not our purpose for being here, then what is our purpose? Let me answer that by giving you an illustration.

Most of you know that I have two boys. On a night recently, when the older one was on a camping trip with



the Boy Scouts, it fell my lot to baby-sit with David, aged six. As I put him in bed, and put out the light, he said, "Don't go, Daddy, I don't like to be alone in the dark."

"But you're not alone, Davey," I said. "You have your old monkey (an old rag monkey which all three of our children have taken to sleep with them), and God's here, remember."

Putting his arms around my neck he said, "I know, but the old monkey's not real, and I can't touch God like I can your skin-head." I stayed there until he went to sleep, just thinking that one over.

Next day, as I went by his room, he called out, "How do you spell 'real,'

standing and an ideal atmosphere how shall we ever do it out there, where conditions are anything but ideal?

Finally, my friends, if we see our purpose clearly, and cast out all the oxen (big deals) the sheep (medium deals) and the turtle-doves (little deals), and work at achieving our purpose with a pure heart, we shall see God, and others shall see God as we reveal Him to them. I know this is true, because I have seen what God is like, right here in chapel, because someone was "working on it." I'd like to share several of these times with you.

Once was during my first year here, when you sang the song you sang this morning. I'd never heard that song. I'd never heard those words. And I'd never heard such *singing*! As you sang, I felt such a sense of the presence of God that tears blinded my eyes, and my heart felt so full that I almost cried out with ecstasy! Being a Lutheran, this was, of course, out of the question. I believe you of the Wesleyan tradition would say I was being "blessed." All I know is that God was very near, and very real, then.

Again, when Joan Curtis read the story behind several hymns, and Paul Carlson played those hymns on his violin, as only Paul Carlson can play, I felt again that same surge of sweet joy. "Great is Thy Faithfulness, O God my Father!" "It is well, it is well, with my soul!"

And again, when Paul played for several of us at my request what is to me one of the most beautiful of all melodies, Schuberts' "Ave Maria," it was the same old feeling. In all of these I saw what God is like—He *must* be like *beautiful music*. Such music *must* have come from the heart of God. He had given it to men to help show what He is like.

On another occasion, when a big man stood in this place and every day for a week pressed the claims of Christ upon young people, I saw what God is like, And when, one day, as first one and then another answered the call of Christ through him, and the tears stood in the eyes of Henry Ginder, and a great tenderness was in his voice as he said, "God bless you!" I saw what God is like. He is *great tenderness, great compassion*.

More recently, on a day when we were doing what we do so often, fluttering to our seats by ones and twos after the bell has rung, for all the world like the last leaves reluctantly twisting and turning on their way to earth in the fall—I saw again what God is like. Then this man who is

our leader here, our "prexy," stood in this place, and with the kindest look on his face, and with great gentleness and patience in his voice, he gently chided us as a father would chide a child who *knows* what he is to do, but has just forgotten. Yes, I saw then what God is like—He is great gentleness, great patience, great love, and **REAL KIND IN THE MIDDLE!**

But I saw something more. As this man spoke he faded from my vision, and I saw again the Master, there in His temple, in the scene recorded for us in our Scripture lesson. And I heard again the words which He spoke, so kindly, almost pleadingly, to those who were providing for his beloved poor people. "Take these things hence. Make not my father's

house a house of merchandise."

The words of a poem come to mind, which sum up beautifully all we've been saying:

"Not merely in the things you say,
nor in the deed professed,
But, in the most unconscious way,
is Jesus Christ confessed.

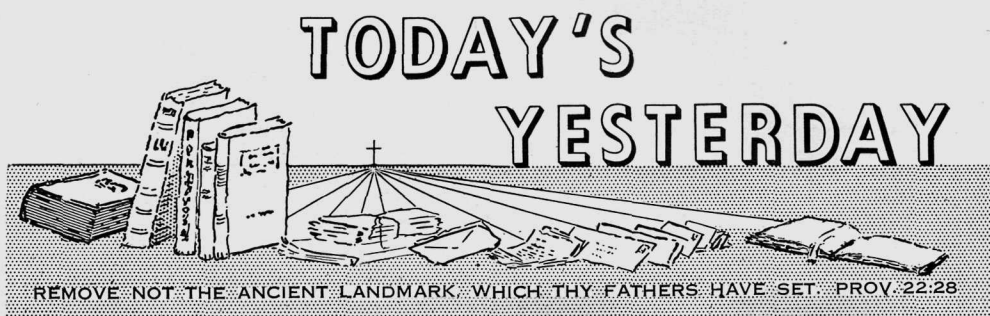
To me 'twas not the truth you
taught, to you—so clear, to me—
so dim;

But when you came to me you
brought a sense of Him.

And from your eyes He beckons
me, and from your heart His
love is shed,

'Till I lose sight of *you*, my friend,
and see the Christ, instead."

*Adapted from a chapel meditation
given at Messiah College in 1958.*



GENERAL CONFERENCE CONCERNS, 1882 - 1884

1882

Art. 3. Does Conference tolerate members to take part with an expelled member in public worship and greet him with the holy kiss? *Ans.* No.

Art. 5. Is it according to gospel for ministers to invite seekers to come forward? *Ans.* It is consistent, if in Christian order, but no special bench shall be set out for the seekers.

Art. 8. Is it allowed for ministers to accept a gift for solemnizing marriage? *Ans.* It is allowed.

Art. 9. Is it considered wrong for ministers to choose a text from the Revised Version? *Ans.* Ministers are advised to continue the use of the Old Version.

1883

Art. 2. What shall be done with a member who violates Art. 2, Conference 1880, and has and uses musical instruments? *Ans.* He shall be admonished and readmonished in love and forbearance.

Art. 5. Are members allowed to learn and practice singing by note among themselves from house to house, if conducted in a Christian order? *Ans.* They are allowed.

Art. 6. When a brother is chosen as a minister, is it consistent for him to preach before he is examined as to the soundness of his faith and is ordained by the laying on of hands? *Ans.* It is not consistent.

Art. 7. May all the ministers of a district solemnize marriage, or should only one be appointed for that purpose? *Ans.* The Elder only shall solemnize marriages unless he should choose to deputize one or more ministers in the district in his charge.

1884

Art. 4. May brethren who are called as missionaries, choose their own time to fulfill their call? *Ans.* They may not.

Art. 7. May persons who are not members attend District Conference? *Ans.* They may by permission of the brethren in the Districts.

Art. 9. General Conference agreed to raise three thousand dollars for the purpose of assisting certain Russian families of Russia to emigrate to America. Said money to be raised by voluntary contributions throughout the church. In case said contribution should fail to reach the above amount, the balance shall be borrowed by a committee for that purpose, providing the money should be needed in this Conference year.



MESSIAH COLLEGE HOST TO INTERNATIONAL STUDENTS' CONFERENCE

Messiah College was the scene of the International Students' Conference April 17-19. From 22 countries and 5 continents came these students of Mennonite and Brethren in Christ colleges to share some of their mutual problems and interests. The primary objective of the conference was to discuss the various difficulties which international students encounter when they come to America. It was a time of relaxation and of forming new friendships.

On Friday evening the guests assembled to become better acquainted and to consider the present-day conditions in their various countries. Saturday consisted of confronting some of the problems that these students meet. Mr. George Mann of the Department of State, Washington, D.C. presented the purposes and profits in educational exchange. The day was climaxed by the banquet in the evening. Sunday was concerning the need for Christ in these various lands. We gathered Sunday afternoon for a final assembly. Before the guests departed they met with our faculty and shared in a tea. When the time for parting came, it was difficult to say, "Auf wiedersehen," "adios," "sayonara," "aloha," or "good-bye."

What a thrill it was to be able to share with these international students in this conference and to realize that "Thou . . . hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." As we sang together, "Elect from ev'ry nation, yet one o'er all the earth," we were challenged anew to the great task which awaits the Church.

Reported by Joe Haines, Student Conference Co-ordinator.

PRAYER DAY

"Prayer is a river at whose brink some die of thirst while others kneel and drink." Spiritual drink was given from God's Word by Rev. John Rosenberry on Prayer Day at Messiah College, April 15. The theme song "Only Believe" echoed in the chapel as students and staff gave special attention to the emphasis placed on prayer in the Christian life. Sessions through the day, special prayer in classes for mission areas, noon prayer-fast, and class prayer groups brought spiritual heart-searching and blessings.

"This day has drawn me closer to the Lord." "The Lord has met me in a new way." "The Lord healed my body," and many other words of praise were heard during the evening testimony service. The day ended with a victorious highlight of many students kneeling at an altar of prayer finding peace with God,

U.C. SPRING REVIVAL

The Upland College student body enjoyed its annual spring revival meeting during the week of April 19. Dr. Earle Matteson, outstanding pastor from Arizona, was the speaker during the week of services at 10:00 a.m. and 7:00 p.m. each day.

Bob Regal, outstanding baritone soloist, accompanied Dr. Matteson and thrilled the assembly with his personal testimony and song. Regal was the recent winner of the Western Area Metropolitan Opera Auditions.

The student body was greatly impressed with the spiritual dynamic in the series of meetings and found considerable personal blessing and inspiration from the messages in word and song. A number of students and community folk expressed that they received a deepening of their spiritual lives as a result of these services and during personal counseling with Dr. Matteson.

\$5,000 GRANT FROM KENNECOTT COPPER

Upland College has received a \$5,000 grant from Kennecott Copper Foundation, according to word from President John Z. Martin. The grant is an unrestricted gift to the college and is one of six given to liberal colleges throughout the United States.

The Corporation has made these grants available in recognition of the importance of the liberal arts training to the educational system and to American industry.

Various criteria were used in the selection, including academic standing, excellence of the educational job being done and other factors, according to John D. East, Assistant to the President of Kennecott Copper.

The schools selected for the grants this year were Berea, Colby, Boucher, Rollins, Upland and the Center for the Study of History of Liberty in America at Harvard.

The college is rejoicing in this their largest single grant from any foundation. This is the result of tireless efforts by President Martin and others who have sought to make the worthy character of Upland College known to foundations and corporations over the country.

NOTICE

To all Alumni and Former Students
of Jabbok Bible School
Thomas, Oklahoma

All student records have been transferred to Messiah College. Those desiring a transcript will please request the same from:

The Office of the Registrar
Messiah College
Grantham, Pennsylvania

N.C.C. LADIES CHORAL ENSEMBLE

ITINERARY

March

- 22 Port Colborne Brethren in Christ
- 25 Welland Brethren in Christ
- 26 Nottawa United Church
- 27 Collingwood First Baptist Church
- 27 Collingwood Anglican Church
- 27 Collingwood Brethren in Christ
- 28 Stouffville Youth for Christ
- 29 Heise Hill Brethren in Christ
- 29 Rosebank Brethren in Christ
- 30 Houghton Center Brethren in Christ

April

- 1 Boyle Brethren in Christ
- 2 Cheapside Brethren in Christ
- 5 Bertie Brethren in Christ
- 5 Wainfleet Brethren in Christ
- 12 Falls View Brethren in Christ
- 12 Sherkston Brethren in Christ
- 19 Vineland United Mennonite
- 26 Wellandport United Church
- 26 St. Catherines Free Methodist

MORE THAN ENTERTAIN

It has been said that "music is the universal language" and that "music is the outlet for human expression." Although we have not been around the world, we are of the opinion that in music everyone may have a share. Through music, barriers are broken down and people are melted together.

The Ladies Choral Ensemble felt this as we toured the Brethren in Christ Churches of Ontario, along with other denominations. The presence of the Lord was felt as we sang His praises.

Many new areas have been opened for our music groups. The Ensemble had the opportunity to broadcast over the radio to a potential audience of over two million people. Also we have sung in many other denominations aside from our own. We feel in this way we not only have the opportunity to sing, but the way is also opened to introduce N.C.C. and, much more important, to introduce Christ.

Apart from the Ensemble, the Ladies Quartette has also given several individual Gospel Team programmes. A great thrill to them was to sing for Toronto Youth for Christ. We feel that we have had a very successful year but we say as Handel said of his The Messiah, "I hope I have done more than entertain."

Submitted by Miss Friesen, Director of Music

Wonderful Privilege

It was our wonderful privilege to have Bishop Henry Ginder with us here at Macha for our baptism and communion services. This was his only Communion Service in Africa; and if you get an opportunity to hear a report of his trip, you'll know that he got a real blessing from it. As great a blessing was ours in having him with us to share in the ministry of the Word that weekend and to fellowship with us.

The next weekend, the Northern Rhodesia missionaries, together with Bishop and Mrs. Climenhaga, shared in the Love Feast weekend at Sikalongo. Five young men were taken into church fellowship—the *smallest* group of applicants that many of the present missionaries can remember in Africa.

Earnest prayer is being offered for

(a) Joni and his son, Philemon—former church members, who have been showing warmth toward the things of God.

(b) Muchengani, a former deacon who had gone back into sin. He is responsive to spiritual appeals but has not yet taken a definite stand for Christ.

(c) Andrea, unsaved son of an faithful old evangelist, has also been attending services.

(d) Jonah Moyo—on a government job—who has been conducting services in a government hall, as well as taking a deep personal interest in those with whom he works. Pray that his witness will continue and be fruitful.

(Gleaned from a letter by Edith Miller)

"Bless the Lord, O my soul: and all that is within me, bless His holy name." (Psalm 103:1)

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Peter 2:24)

"Fear not: I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore." (Rev. 1:17, 18)

These are the verses that were learned on the three successive days of the retreat during Holy Week. The first evening when making rounds about nine o'clock a great-grandmother was slowly and laboriously endeavoring to learn the first verse while younger women were correcting and cheering her on. Others exerted similar effort so that during the afternoon meeting they might be able to repeat the verses and receive the reward of a nice little Bible picture. Some of these are illiterates, and some are just learning to read; some are inquirers and many of this group have taken baptism within the past year. A group of sixty or more met each morning, afternoon and evening, when by word, pictures and songs they heard again, or some for the first time, of the triumphal entry and cleansing of the temple, the Last Supper and the crucifixion, and the resurrection of our Lord.

The little church was filled for the service on Good Friday morning. At this time the Lord's supper and washing of feet were also observed. About 60 participated in these ordinances, many for the first time. In the afternoon a large number of the Santals met again for singing and a time of prayer.

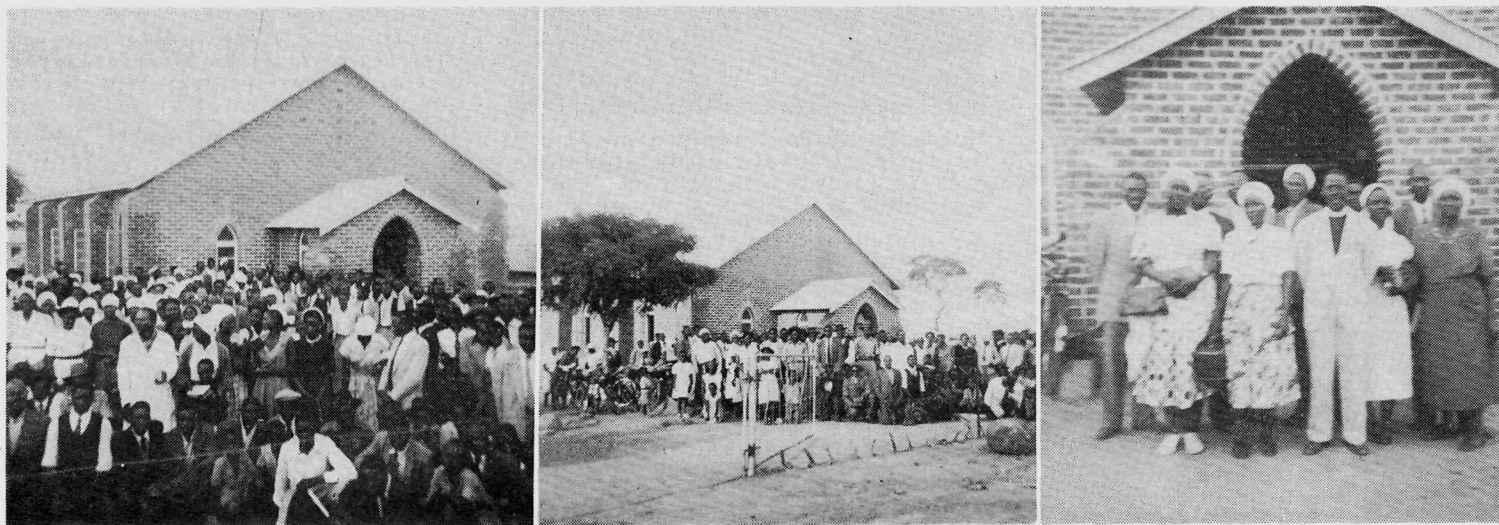
EASTER SUNDAY

Easter Sunday dawned with a cloudy sky and cool east wind. This did not deter a group of 65 or more who met at 5:30 a.m. in joyful commemoration of the resurrection of our Lord. During this service the word came of the death in the night of a five-day-old baby of a Christian family in the bazaar. The jeep was sent for the family and body immediately following the service and at 7:45 we went again to the church for a short service. It was 8:35 when we came away from the grave of the little one. The maternal grandmother of the baby had arrived the day before from Ranchi. When sympathy was expressed to her she replied, "*This is a good day to lay away a dear one.*" The maternal grandfather is president of a seminary and also a member of the Bihar Legislative Assembly. The bereaved parents and the grandmother remained at the mission for the Easter morning service at 9:30. I asked myself "How many parents in our own land would have done thus in these circumstances?"

The church was appropriately decorated with ferns, other plants and bronze lilies for the Easter services. Santals, Biharis, believers and unbelievers met for the morning worship when Doctor Paulus brought the Easter message. Following the message two children were presented for dedication.

In mid-afternoon Allen and Leoda Buckwalter, Leora Yoder and Esther Book arrived from Saharsa. A second Easter service followed, this time in Santali. The walls were bulging now and the small verandah filled. During the service 126 were counted inside the church. Allen and

RESULT OF AN ENLARGED VISION



Two views of the Bulwayo (Mpopoma) Church and congregation in Southern Rhodesia, with native church leaders pictured at right by church entrance.

Leoda with the help of Samuel Rai led this service when the news of Easter was again recounted. This was the climax of the retreat held earlier in the week.

In the early evening hours the missionary group gathered on the north lawn for a picnic supper. It was a quiet, leisurely evening following a rather full but most satisfying day. This was not, however, the final event of the day. At 10:30 p.m. another gathering occurred at which time the engagement of the Santal girl who is a helper in the hospital, was announced. The young man also a Santal, works in the courts in Madhipura.

For all that the Lord has permitted us to enjoy and see of His faithfulness and His working, our hearts can only say, "Bless the Lord, O my soul, and all that is within me bless His holy name."

Erma Z. Hare

CONDENSED FOREIGN MISSION FINANCIAL REPORT

FIRST QUARTER, 1959

Combined U. S. A. and Canada

Section 1. Operating Fund Statement

Balance on Hand, Jan. 1, 1959	
Canadian Treasurer	\$ 1,040.99
U. S. A. Treasurer	316.46
Total Balances on Hand	\$1,357.45

Receipts

Canadian Treasurer	3,903.00
U. S. A. General Fund	18,532.51
Refund to General Fund	
for Travel	84.34
Specials	6,988.58
Total Receipts	29,508.43
Total Receipts with Balance	30,865.88

Canadian Treasurer

Disbursements

African General	
Allowance	2,500.00
Africa Specials	82.50
India Specials	427.66
Other	308.57
U. S. A. Treasurer	
Office Expense and	
Salaries	715.82
Administrative Travel ..	192.66
Furlough allowances	2,822.66
Personnel Travel to and	
from Field	2,917.32
Other Personnel costs	738.69
Africa General Allowance	3,320.00
Africa Specials	316.71
Gwaai Project, Africa	4,355.86
India General Allowance	5,150.00
India Specials	2,258.69
Japan General Allowance	1,781.00
Japan Specials	684.92
Down Payment, Purchase	
of Hagi Church, Japan	1,000.00
Cuba General Allowance	1,320.00
Cuba Specials	468.90
Payment on Loan, Japan	
Property Purchase	90.00
Interest on Annuity Loan,	
Japan Property	16.37
Total Disbursements	\$31,468.33

Balances on Hand, April 1, 1959	
Canadian Treasurer	\$ 1,625.26
U. S. A. General Fund	
(Deficit)	(2,284.15)
Reserved for Special Item	1,800.00
Cuba Special	107.88
Medical Doctor Training	
Fund	319.36
Picture Promotion	100.00
Specialized Missionary	
Training Fund	
(Deficit)	(2,270.80)
Total Balances on Hand,	April 1, 1959 (Deficit)
	\$ (602.45)

Section 2 Designated Funds

Balance on Hand, Jan. 1, 1959	\$10,514.96
Receipts	
Bequest, Estate of Lizzie	
H. Hodel	7,015.66
Miscellaneous	1,079.38
Interest on Annuity Loan,	
Japan Property	16.37
Total Receipts	\$8,111.41
Total Receipts with Balance	18,626.37



Navajo Mission Board of Directors: Left, J. R. Aiken, Henry N. Miller, J. Wilmer Heisey, Samuel Minter, Dr. Alvin Heise, Bishop Henry A. Ginder, Bishop A. C. Burkholder, Chairman, and Amos Buckwalter. B. C. Boswell does not appear, having been called home by the serious illness of his son.

GROUND IS BROKEN FOR HOSPITAL WING IN NAVAJOLAND

A ground-breaking service took place for a new wing to the Navajo Hospital on Saturday, April 18. This 40 x 60 "T-extension" is being built this summer to provide more adequate facilities for the medical program at the Navajo Mission.



Bishop Burkholder conducts ground-breaking service at Navajo Hospital, Bloomfield, New Mexico.

Disbursements	
Annuity Interest Payments	142.50
Cuba Land and Building	
Fund Expense	500.00
Africa Personals	354.30
India Personals	123.00
Japan Personals	100.00
India Radio	50.00
Total Disbursements	1,269.80

Balances on Hand,	
April 1, 1959	4,011.32
Cuba Land and Building	
Fund	5,485.81
Mobile Medical Van	
Refund	643.78
Designated Gift for India	
Bequest, Estate of	
Lizzie H. Hodel	7,015.66
Total Balances on Hand,	April 1, 1959
	17,356.57

Dr. Alvin L. Heise, the mission's first staff doctor, turned the first shovel of dirt for this important project. He was assisted by nurses Urania Williams, Joann C. Wingert, and Evelyn Noel.

Bishop A. C. Burkholder, chairman of the Board of Directors, was in charge of the service which was held between snowflurries on this Saturday afternoon. Prayers were offered by the superintendent and J. Peter Yazzie, Navajo Christian worker.

The service was attended by members of the Board of Directors, who were in session on that date, as well as staff members, Navajo school children, and Navajos of the community.

Basically, the extension to the present hospital plant is designed to make possible more adequate facilities and services. These plans have been approved by the New



Dr. Alvin Heise breaks ground assisted by nurses Urania Williams, left, Evelyn Noel and Joann C. Wingert.

Mexico Department of Public Health, Hospital Facilities Division, which licenses the institution.

Excavation for the project took place on April 21. Early stages of the building will be shared in by crews from the mid-west Conference district beginning May 4. Along with the hospital work there are several other projects on the compound awaiting completion.

In the midst of the hustle of these projects the mission's ministry continues day after day. Both in-patient and out-patient departments of the hospital are very busy. With the close of school (May 1), preparations begin immediately for the annual Camp Meeting and Bible School scheduled for May 15-24.

Here are a number of prayer requests for this busy period:

1. For the Camp Meeting. Peter Yazzie, evangelist, as well as Bible School teachers. A number of the classes will be taught this year by Navajo Christians.
2. For Verna Mae Ressler, who will be attending the NAVAJO LANGUAGE SCHOOL in Farmington, May 18-June 19.
3. For the progress and safety of the work in the various building operations, done almost entirely by volunteer labor.
4. For the 53 Navajo boys and girls who are spending their summer months at their homes.
5. For the spiritual ministry of a very busy staff.

San Francisco, California

Another son of the late Bishop C. C. Burkholder, of California, has become active in the work of Home Missions. Brother Harry Burkholder, older brother of Bishop Alvin C. Burkholder, has joined the staff of the growing Life Line Mission of which Rev. Avery Heisey is the superintendent.

This brings to three the children of the late beloved church leader who have shared actively in rescue mission work in the golden gate city. They are: Mrs. H. W. Buckwalter, (nee Katie Burkholder) who with her husband served for nine years in San Francisco, Bishop Alvin C., who as representative of the Home Mission Board has served as overseer of the station for many years; and now Harry, who only recently has come to know the joy of serving the Lord. Harry's wife went to be with the Lord in January.

Pray that the Lord's sustaining grace may be upon all of the workers in San Francisco.

LIFE LINE GOSPEL MISSION

San Francisco, California

FIRST QUARTER FINANCIAL, 1959

Receipts

Balance on hand 1-1-59	\$ 9.21
Offerings	1,366.61
Rent	497.00
Local & Church-at-large	1,638.87
Total	\$3,511.69

Expenditures

Food	87.80
Transportation	281.28
Rent, fuel, etc.	719.11
Maintenance	545.42
Special Needs	1,651.70
Promotion	23.99
Sunday School	116.63
Missions	36.43
Total	3,462.36

Balance on hand 3-31-59	49.33
Paid on Property	212.47
Balance due on Property	\$24,982.72



The new Upland (Calif.) Brethren in Christ Church, located north of Arrow Highway, opposite Upland College.

UPLAND DEDICATES NEW CHURCH

CHURCH NEWS

BULLETIN-BITS

The following congregations announce Love Feast occasions and extend invitations for those interested to attend.

Free Grace, Pa., June 20 and 21, beginning 10:30 A. M.

Dedication of the new **Free Grace Church**, Millersburg, Pa., is planned for Sunday P. M. June 21.

The **Saskatchewan Church** announces their annual Youth Camp for July 2-5, to be held at Christopher Lake. The Canadian Conference **Bishop, E. J. Swalm**, will be a guest speaker.

The **Hollowell, Pa.**, Brethren in Christ Church conducted a Revival meeting May 6-17 with **John Schock** serving as evangelist.

Percy Cassel conducted an eight-day meeting at Chestnut Grove, Ohio, April 19-26.

A class of 17 candidates received the rite of Water Baptism in the **Upland, California Brethren in Christ Church** the evening of April 19.

John E. Zercher, manager of Evangel Press was guest speaker, Mother's Day, May 10 at Fairview, Ohio.

A Dedication Service for the remodeled sanctuary at Highland, Ohio was held Sunday afternoon, May 10. **Bishop Ulery** spoke the dedication message.

Five teen-agers dedicated their lives to the Lord in the concluding services of a three-day missionary rally at Lancaster, Pa., with **Sam Wolgemuth** as guest speaker.

An **Allegheny Conference Christ's Crusaders Singspiration** was held at Air Hill, Pa., April 26.

The May 3 Rally day message at Waynesboro, Pa., was given by **Don Shafer**, a former member of the Sunday school, now associate pastor at Elizabethtown, Pa.

The **Fairview, Ohio**, congregation dedicated their new parsonage, Sunday afternoon, May 17.

Sunday, March 22, 1959 was the grand culmination of anticipation for the Upland (Cal.) Brethren in Christ. Eighteen months before the education building had been started. With the cooperation of brethren and sisters the stately, imposing 33,000 square foot sanctuary was to be dedicated. The sanctuary, with seating capacity to 700, includes a choir room, transepts for Sunday school and overflow, the baptistry, pastor's study and secretarial office. As the pastor stands before his congregation, he can truly say, "I will lift up mine eyes unto the hills," for Mt. Baldy is directly before him.

At 7:00 a.m. Sunday 80 brethren and sisters met in the sanctuary for prayer and the Lord sealed the day with His presence. The attendance in Sunday school was 448, with 520 in the morning worship. The morning message, "Spiritual Expansion," by Pastor Dourte was challenging. The communion service which followed, was most impressive.

The Dedication Service was at 2:30 p.m. Seven hundred and twenty-six people from far and near reverently met in thanksgiving to God for what He had wrought. Pastor Dourte presided in the service; Owen Alderfer led the devotions. Music was sung by the church choir. Rev. William Thompson of the Church of the Nazarene extended greetings from the Upland Ministerial Union. Greetings were also expressed from the Board of Bishops and the Carlisle Brethren in Christ Church. John Z. Martin introduced the members of the Building Committee. Dwight Bert, Chairman of the Building Committee gave a summary of the work. The dedication sermon, "The Church and Her Mission" was preached by Bishop Alvin Burkholder. Bishop Charlie Byers led in the dedication ritual and the prayer of Dedication.

All the veteran members except Brother Ben. Swartzendruber were present for the dedication. Even the Cassels graced the occasion. Sr. Annie Haldeman was the only charter member present.

The Brethren in Christ work had its inception in 1902 when the first services were held in a tent. The first church was built on the corner of F and 3rd Ave. in 1904, the committee being C. C. Burkholder, J. B. Leaman and Chris Winger. Later two



Bishop Alvin Burkholder congratulates the pastor, Eber Dourte, right, on the occasion of dedication of the new church, while Bishop Charlie Byers and Upland College President John Z. Martin look on.

more additions were added. As years rolled on it was seen Upland needed a new plant—one that could possibly house our college. The second church, a brick structure, was erected on the original site in 1920. This was Bishop C. C. Burkholder's dream with the help of Brethren Swartzendruber, Henry Byer, J. P. Wiebe, J. R. Eyster and others. This sanctuary served its people well until June 1957 when a definite change was made. In this interim, the Upland College Chapel and its plant met the need.

In 1904 Upland became a fully organized district with Bishop C. C. Burkholder serving until 1931 and as pastor from 1902 to 1928. Other pastors have been B. M. Books, Alvin C. Burkholder, C. R. Heisey, Riall D. Stump and Eber B. Dourte.

Following the service, a tour was made of both the sanctuary and the educational plant which consists of 17 classrooms and two nurseries.

The Sunday evening service commenced a ten-day evangelistic meeting with Bishop Charlie Byers as our speaker. During this time, souls found the Lord and others were deepened in Him. Of special encouragement was the sustained burden in prayer in the four prayer groups which met regularly before each service. The sanctuary has been filled with God's divine presence. To Him be all the praise!

Union Grove, New Paris, Ind.

The last of February we enjoyed two weeks of revival fellowship with Bishop Henry Schneider as our evangelist. We shall long remember and benefit by the soul-stirring messages he preached.

It was our privilege to entertain the Central Conference Regional Conference on March 19 and 20. A program was given by the Commission on the Home and Sunday School on Thursday evening prior to Conference. Special features was a mass chorus of adults and young people of the Indiana churches. A children's chorus was also enjoyed.

Pre-Easter services were held beginning Thursday evening preceding Easter. The ministers and pastor of the congregation ministered to us.

Mt. Rock, Shippensburg, Pa.

February 1—Christ's Crusaders Day. Crusaders were in charge of the Sunday School. A youth fellowship dinner was held in the church basement. A film "Workers Together" was shown in the afternoon, after which the youth groups went out on good will missions to shut-ins. The Crusaders were supper guests in the homes of the congregation. Our former pastor, Rev. Avery Musser, was guest speaker for the evening service.

February 15—Rev. Pete Willms, Missionary to Japan spoke and showed colored motion pictures in the evening service.

March 1-15—Rev. Ray Brubaker, pastor of Hollowell Congregation and radio speaker "God's News behind the News," was our evangelist for our revival. Mrs. Brubaker also shared in the services with illustrated talks and the children will remember her for the sessions they had together. Bro. Brubaker's Bible-centered messages will go forth and bring forth fruit. It was an enriching two weeks in the things of God. May God bless Bro. and Sister Brubaker as they labor where God has called them.

The Franklin County Missionary conference at New Guilford Church March 19-22 was a challenge to all who attended. Bro. Walter Winger, retired missionary, was our guest speaker in the morning worship, Mar. 22.

Beginning March 25 our prayer meetings have been a study from the Book of Romans.

Messiah Academy Chorus presented a program of Sacred Music Sunday morning, April 19.

April 26—Spring Rally Day. Otterbein E.U.B. Bell Chorus presented musical selections. Rev. D. Ray Heisey, Messiah College, was guest speaker.

Mowersville, Pa.

O magnify the name of the Lord with us, for He has been pouring His blessings upon us.

Bro. John Schock served as our evangelist for our revival from Jan. 25 through February 8. The interest and attendance were good, but more than that, souls sought God. Mothers and fathers, boys and girls and young people made steps for Christ, while others renewed their commitments to Christ. The last Sunday was the climax of the two weeks, when God moved upon us and there was a great in-gathering of souls. This puts a greater responsibility upon the leaders of our congregation to help these new-born souls to grow.

We were privileged to have Pete Willms give us a first hand report of our mission work in Japan. He challenged our hearts to do more mission work by praying.

Missionaries representing our work in Africa were Ira and Miriam Stern and Frank Kipe. They gave us a better understanding of the missions program in Africa.

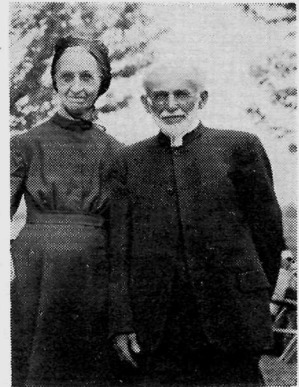
February 15 was a big day for our Christ's Crusaders. They had charge of Sunday School and some of them assisted in teaching in various classes. The young people had dinner together at our pastor's home, Rev. Barton Starr. In the afternoon they visited shut-ins to bring cheer and encouragement to them. The shut-ins were an inspiration to our Crusaders as well. After having supper together we enjoyed our evening service. The program was a Teen-Age Jury and Rev. Glenn Ginder of Chambersburg was our guest speaker. He spoke on "Building Convictions."

Sr. Bossert was with us on Sunday morning, Feb. 22 and warmed our hearts with the anticipation of seeing heaven and all its beauty.

In the absence of our pastor while holding evangelistic meetings, Rev. Daniel Burkholder of Chambersburg came to minister to us.

G.M.B.

CANADIAN COUPLE CELEBRATE 59th WEDDING ANNIVERSARY



Elder Jacob and Mary Reichard of Fordwich, Ontario, celebrated the 59th Anniversary of their wedding on February 21, 1959. They are in fair health for their years and, best of all, are enjoying the rich blessings of salvation as they calmly

walk side by side toward life's glorious sunset.

Brother Reichard served the Howick Brethren in Christ Church near Fordwich, Ontario, Canada as pastor for nearly 20 years succeeding his father, the last Bishop John Reichard who was also Bishop of the Waterloo-Howick District for 19 years.

Brother and Sister Reichard gave their years of service to the local congregation with great sacrifice and faithfulness. Their home was always open to visitors. The writer, who was given oversight of the District in 1930 and associated closely with their home, can never forget their unstinted hospitality and lovely fellowship enjoyed over that period of time.

May God continue to grant them a serene evening to life with a glorious sunset. We know there will be a memorable after-glow.

E. J. Swalm

Charles McCulloh, Mt. Joy, Pa., Route 1, writes:

"I need General Conference Minutes, 1903, 1948, 1953 and Handbook of Missions, 1925 and 1927 to complete my files." Anyone having these numbers to spare is encouraged to get in touch with the writer.

Since the tragic day, Jan. 1, 1958, when the Palmyra, Pa., congregation lost their church building by fire this live, active and growing congregation have total receipts in their building fund of more than \$60,000.00. An ingathering on Sunday, April 26 resulted in cash received, \$4,369.24.

Henry Ginder, Luke Keefer, Lloyd Trimble and Ruth Stoltzfus were speakers for a Christian Home Conference, May 7-9, held in the Chapel of the Messiah Home, Harrisburg, Pa.

Board of Benevolence Secretary, E. H. Wenger, writes:

"The Messiah Children's Home, Florin, Pa., has a deficit of \$3,000. The debt was created by needed repairs to the physical plant. The Board asks for contributions to cover this indebtedness, to be sent either to the Board Treasurer, Musser Martin, Grantham, Pa., or direct to the Children's Home.

Manheim, Penna.

Highlighting the month of March was a welcome home, the evening of March 8 for Bishop Henry Ginder. Bishop Ginder had much to tell us about the Y.F.C.I. Convention in Madras, India, the visits to our different mission stations in Africa, the Holy Lands, and our Pax boys in Europe. He presented a challenge to many teen-agers and the older people.

Among other activities in the month of March:

Mary Heisey was our guest speaker for our missionary conference.

The Manheim Brethren in Christ quiz team went to Hummelstown Brethren in Christ Church to quiz against their team. The evening was packed with excitement. Manheim came home with a winning team.

Rev. Robert and Anna Atwood shared our morning and evening church services with us. In the morning Mrs. Atwood played the accordion and sang. Rev. Atwood brought the morning message.

During the Christ's Crusaders period in the evening a film was shown of the radio work in Central America. Following the showing of the film, Rev. Atwood brought the message.

The Manheim Brethren in Christ Church and the Speedwell Brethren in Christ Church held joint passion week services. Three services were held at Speedwell and four at Manheim, concluding with a communion service.

The former Rapho District had a joint Christ's Crusaders meeting. The young people formed a mass chorus, and provided an all musical. Trios and quartets were also heard during the evening. The whole program was centered around Easter.

April 12, 1959—M. P. Kirkorian shared the morning and evening services with us.

April 26-26—Rev. Lester Myers was the speaker for our Bible conference. His prophetic Bible messages were enjoyed by everyone.

Locust Grove, Pa.

A child dedication service was held for Gerald Eugene Sentz.

Sunday afternoon, March 8 The Academy Chorus of Messiah College was with us. It featured anthems, hymns, and spirituals. The chorus was directed by Mrs. Frances Smith.

During March we had an eight-night series of evangelistic meetings conducted by Rev. J. Lester Myers from Greencastle, Pa. Some of the nights the messages were on prophecy. These messages showed us how near we are to our Lord's return.

March 17—In the evening Rev. Pete Willms, missionary on furlough from Japan was here. He gave an illustrated talk on the mission work of the Brethren in Christ Church in Japan. He also showed some curios.

March 29—The children of our Sunday School gave a short Easter program of poems and songs in the morning service. In the evening Rev. Martin Schrag of Grantham, Pa., was here and spoke in Christ's Crusaders service on "What Easter Means to Me." He also gave the message in the worship service which followed.

April 12—Jonathan Muleya's family was present in our morning service. He spoke on being true Christians and how true Christians will be witnesses.

Naomi Sentz

LETTERS TO THE EDITOR

Woodbury, Pa.

Dear Editor:

It might be of interest to you to know of some of the reactions one gets in seeking renewals to the "Visitor."

"There isn't much in it" "Too thin. . . ."

"Ought to put more and something better in it"

"Not what it used to be." One person said at one time she could hardly wait to see the Visitor. She thought there was a lot in it that one could read in other papers or magazines. However, she did renew. On the other hand there are many who still like it.

Sincerely yours,
Jay Sisco

Chambersburg, Pa.

Dear Editor:

There isn't much to your paper anymore. What's wrong?

Very truly yours,
Paul K. Lyttle

Kobe, Japan

Dear Bro. Hostetter:

Today I feel prompted by the Lord to write you just a few lines of greeting from the land of Japan. It is now over one year since we arrived and we must admit, the Lord has been so very good to us in these first months of adjustment and language study. One of the most pleasant experiences this year was the regular read-

ing of the *Evangelical Visitor* which was sent to us without even ordering it. I was a faithful reader of the E. V. in the States, before we came over here, but never enjoyed it quite as much as we do here.

For example, our thoughts and prayers were with the Conference session this year in Canada and we were wondering continually what was discussed and decided upon by the church. Our many questions were answered after reading the issue of the *Visitor* dated July 14th. To me, this issue was the best one in months, if I were to pick any special issue that meant the most to me. I think the articles were so well written, the picture selection excellent, and the pages just full of valuable and important information. Actually, after reading the issue twice, I had the feeling that I had attended the conference myself, even though I was 8,000 miles away.

Bro. Hostetter, I think being the Editor of a religious paper is like many other duties in a church—if it is not done properly, your job receives much criticism, but when a task is done well, like yours, it receives very little worthy praise. I just want you to know that we do appreciate your untiring efforts to produce a good church paper and to keep the home church, plus the mission field, inspired, instructed, and encouraged.

Yours in the bonds of love,
John Graybill

BIRTHS

MUSSER—Sally Elizabeth arrived Feb. 24, 1959 in the home of Mr. and Mrs. Clarence Musser, Jr., a little jewel for the Mowersville Cradle Roll.

GETTLE—Irene Ann arrived April 20, 1959 in the home of Leroy and Anna Crider Gettle, a little jewel for the Mowersville Cradle Roll.

GLICK—Bro. and Sr. Jacob Glick, Lane, LaVina, Wilma Jean, and Lorreta, welcomed Leon Stanley into their home on March 5, 1959. Leon is a member of the Sippo Cradle Roll, Massillon, Ohio.

GLICK—Mr. and Mrs. Owen Glick of Massillon, Ohio announce the arrival of Keith Alan on Jan. 28, 1959. Keith is a brother for Gloria, Linda, and Steven.

RIFE—Merle and Anna Alleman Rife are happy to announce the arrival of Lee Roy, born April 27, 1959, a brother for Audrey. Another member for our Cradle Roll at Antrim.

STERN—Dr. and Mrs. J. Myron Stern, Williamsport, Pa., have announced the birth of David, Eric. Dr. Stern is interning at Williamsport Hospital and plans have been made for them to sail to Africa in Sept. for 1-W Service.

NICKEL—Mr. and Mrs. Tony Nickel are happy to announce the birth of their third daughter, Jo Ann Marie, born Mar. 25, 1959, a new member for the Cradle Roll at the Kindersley Brethren in Christ Church at Kindersley, Sask.

BANKERT—Vicky Faith, daughter of Nathan and Verna (Engle) Bankert, Grantham, Pa., was born April 17, 1959.

STUMP—Mr. and Mrs. Carl Owen Stump, Elkhart, Ind., announce the birth of Duane Kelly on April 2, 1959.

MARRIAGES

MANN-LEXOW—Miss Margaret Lexow, daughter of Mr. and Mrs. John Lexow, Miltonvale, Kansas, and Mr. Daniel Mann, son of Mr. and Mrs. John Mann, Topeka, Kansas, were united in marriage April 12, 1959, in the Wesleyan Methodist Church, Miltonvale. Rev. Jesse Eyster, Thomas, Oklahoma, performed the ceremony. Mr. and Mrs. Mann are at home at 1914 Indiana Street, Topeka, Kansas.

HESS-DOLLINGER—Miss Judith Dollinger, daughter of Mr. and Mrs. Christian Dollinger, Eola, Illinois and LeRoy Hess, son of Mr. and Mrs. Ezra Hess, Chambersburg, Pa. were united in marriage April 11, 1959 in the Chambersburg Church of the Brethren. The ceremony was performed by Rev. Paul Wolgemuth.

STRAW-SEIPLE—Miss Ruth Seiple, daughter of Mr. and Mrs. James Seiple, Hummelstown, Pa., became the bride of Mr. Donald Straw of Harrisburg, Pa., on March 8, 1959 in the Brethren in Christ Church, Hummelstown, Pa. The pastor, Rev. Isaac S. Kanode officiated.

PEIFER-BRANDT—Elizabeth Brandt, daughter of Bro. and Sister Abram Brandt of East Petersburg, Pa., was united in marriage to Cyrus Peifer on March 30 at East Petersburg, where they are now residing.

OBITUARIES

BAKER—James Baker, son of the late Josephus and Mary Baker of Stayner, Ontario passed to his eternal reward at the Collingwood General and Marine Hospital on April 12, 1959 in his 90th year.

Bro. Baker spent all his life in the vicinity in which he was born and reared. He was united in marriage to Mamie Smith of the

same locality and together they resided on a farm within a half mile of the Sixth Line Brethren in Christ church. He was gloriously converted in a revival meeting conducted by Dr. C. N. Hostetter, Jr. in 1930. He united with the Brethren in Christ church and lived a very joyous and consistent Christian life.

He leaves to mourn his departure, his invalid wife, Mamie, one son, Russel, one daughter, Mrs. Elmer Dority and several grandchildren, all of Stayner, Ont., also one sister and four brothers.

Funeral services were conducted at the Ma-ther Funeral Home April 15, by Bishop E. J. Swalm and Rev. G. C. Sheffer. The body was laid to rest in the Stayner cemetery.

KELLER—Margaret Kathleen Keller was born to Clarence and Lucille Keller September 1, 1944 and went to be with Jesus on April 24, 1959 at the age of 14 years, 7 months, and 23 days. She is survived by her parents and three brothers, James, Mark, and Aaron, and one sister, Joanna.

Funeral services were held at Dallas Center Brethren in Christ church on Sunday April 26, conducted by Rev. Ernest Dohner and Rev. John Keller. Since Kathy was a life-long invalid it is with special joy that her family now thinks of her as enjoying Heaven's glory.

MOIST—Mrs. Elizabeth Engle Moist was born in Little York, Ohio, August 9, 1873, and departed this life April 1, 1959. Mrs. Moist entered the Messiah Home March 9, 1935.

She was the widow of Levi Moist and a former resident of West Milton, Ohio.

She is survived by her stepson, Harvey Moist, and a stepdaughter, Mrs. Jesse Cassel. She is also survived by a brother, Chester Engle, Trenton, New Jersey.

Her brother, Isaac Engle, departed to be with the Lord a little over three years ago.

Funeral services were held at the Messiah Home, Harrisburg, Penna., and the Fairview Brethren in Christ Church, Englewood, Ohio. Bishop William Boyer, Bishop Carl J. Utery and Rev. Erwin W. Thomas officiated. Burial was in the Highland Cemetery, West Milton, Ohio.

MCC NEWS

AKRON—

Review Committee Makes Plans

The I-W Program Review Committee met for the first time April 28 at Akron, Pa. Election of officers was held, with John Lapp elected chairman and Esko Loewen secretary. One change in committee membership has occurred, with Henry Ginder, Manheim, Pa., replacing Elbert Smith, Lancaster, Penna.

AKRON—Meat Canning Shows

Significant Increase

Response to the 1958-59 MCC meat canning campaign has been very good. Relief Office reports an increase of 48,000 cans over the 1957-58 season. The extra supply means that MCC will be able to fill a few more of the many overseas requests which had to be turned down last year when meat stocks were exhausted. MCC wishes to thank all contributors for their generous participation and help in making this project a success.

The portable canner travelled 5,600 miles during the Nov. 1-Feb. 24 season. Canning was done 50 days at 23 places in nine states with 207 churches participating. The largest joint project was a 10-day canning session in Indiana, with 52 Mennonite churches around Elkhart helping to process 13,740 cans of beef, poultry, pork and lard. All told, a total of 80,541 cans were processed, about 20,000 more than last year. Canner operators were two VS men—John Ruebke (Pretty Prairie, Kans.) and Maurice Slagel (Hydro, Okla.).

Local canning projects brought in 91,564 cans, about 28,000 more than last year. Lancaster Conference processed 39,252 of

these at their stationary canner in Akron. Twelve other groups, including Kitchener, Ont. with 16,176 cans, contributed a total of 49,048 cans.

This year's increase is gratifying, but we need to remind ourselves that hunger is still rampant in many parts of the world and the need for food, especially high protein meat, continues to be great. Korea, Viet Nam, Jordan and Hong Kong are some of our chief recipients and there is no indication that the need in these countries is decreasing. So far, we say thank you for your gifts in 1958-59, we hope that you are already planning to give this project your enthusiastic support again next canning season.

AKRON—Summer Service Personnel Needs

Special NIH Project — MCC Summer Service announces the launching of a new research project at the National Institutes of Health, Bethesda, Md., beginning June 22 and continuing through July and August. Openings for 12 girls to participate in a series of Mental Health tests are now available, in addition to the 10 openings for women announced previously. Financial arrangements will be the same as those of the regular unit—\$120 a month plus maintenance.

Personnel Needed for Other Units

Ten men for the regular summer unit at NIH, beginning June 8—\$120 a month plus maintenance.

Six psychiatric aides for Minnesota State Hospitals, beginning June 18—\$80 a month plus maintenance.

Four education-recreation supervisors for Laurel Children's Center, beginning June 11—VS financial basis.

Two education-recreation supervisors and two DVBS teachers for Wiltwyck School for Boys, beginning June 11—VS financial basis.

Six education-recreation and DVBS supervisors for New York migrant camps, beginning June 23—VS financial basis.

WANTED—ABANDONED KOREAN CHILDREN

Arlene Zimmerman, R.N., Bareville, Pa., is in her third year of MCC service in Korea.

The motor droned monotonously as a Northwest Airlines plane winged its way over the Pacific. To Arlene Zimmerman, an MCC nurse from the Pusan Charity Children's Hospital, the journey seemed interminably long. She bent anxiously over the five months old, critically ill infant in her arms. Would it survive the two-day flight from Seoul to Milwaukee? Her glance shifted to the four other youngsters in her charge. Obviously healthy and almost too energetic, they seemed unaware of the drastic change about to occur in their lives.

But in America, five families were waiting eagerly for the plane's arrival which would bring an adopted Korean child to each of their homes.

On April 21, a relieved Arlene stepped

NEWS ITEMS

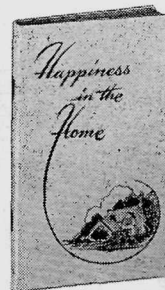
OSAKA, JAPAN—Warm enthusiasm and cooperation toward evangelical Christianity has replaced cool indifference for a "new day" of spiritual harvest in strategic Japan.

Unprecedented events are taking place daily as the ministerial and lay leaders of Japan, representing all major denominations, make prayer and training preparations for their nation's largest evangelistic campaign in Osaka May 12-June 1. Dr. Bob Pierce, president of World Vision, Inc., will lead an outstanding American team in conducting the meetings in the commercial and industrial center.

AUCKLAND, NEW ZEALAND — (FENS)—A correspondent writes: "We were very conscious that it was not due to him (Dr. Graham) alone that we had such blessing in the meeting. When he made the appeal, we all wondered if anything was going to happen, because it was so unemotional and quiet. Then God poured out such showers of blessing that we couldn't manage; there were far too few counselors for all the people who wanted to make decisions . . . The whole Crusade has been a wonderful experience for Christians as well as new converts. . . The atmosphere over the week-end has been electric, almost every church having further conversions yesterday at their services. It has done much to revitalize Christians and ministers."

CALCUTTA, INDIA — (FENS) — For sending news about Tibet to the London Daily Telegraph and other foreign publications, Mr. George N. Patterson, a missionary to India who at one time was an escapee from Tibet, faces expulsion, by order of the Indian government, from three districts where he is working.

Accused of sending "misleading and exaggerated messages about Tibet" to foreign papers, George N. Patterson was nevertheless adamant in his claim that the information he wrote about Tibet was supplied to him by "authorized and unimpeachable" Tibetan sources, which he said are "not available for many reasons to Indian officials." The expelled missionary reporter claimed that long before the Tibetan revolt broke out in 1956, he had already



CHOICE BOOK ON HOME NOW AVAILABLE

Happiness In The Home

Dr. Walter Wilson

This widely-used booklet on marriage and the home by the "beloved physician" has just gone through its 11th edition.

Attractively bound in a white leather-grained cover with gold design, it makes the ideal gift by the minister to a newly married couple. It contains 45 pages with a center spread Marriage Certificate. Written by a Christian physician, this is a booklet which a pastor may give with confidence.

The price of the booklet including gift envelope is 75c and may be purchased from the Christian Light Bookstores or Evangel Press, Nappanee, Indiana.

warned certain Indian officials about its imminency, only to be ridiculed and presented with arguments showing how impossible this was.

off the plane in New York City, her little charges, sick baby and all, safely delivered into the hands of the new parents. Now for a pleasant 10-day interval with family and friends before returning to Korea.

Northwest Airlines brings the children to America in groups of five, about one group each week. The company deserves a word of commendation for its strong support of this charitable project. Adopting families pay half fare for the children's flight, but each child gets an individual seat, and each group of five is under the supervision of an escort. In selecting escorts, NWA chooses responsible, non-salaried women, provides them with free passage and pays them a small wage.

MCC nurses serving in Korea thus far have all had the opportunity of escorting adopted children to America. The first to do so was Margaret Wiens from Canada in 1956. Arlene has had the good fortune to come home twice, her first chance occurring March, 1958. This time she responded to an emergency call when the scheduled escort was unable to go. She received a telegram on Thursday, left for Seoul the next day, and by Monday was on her way to America with five youngsters ranging in age from five months to ten years.

COMMUNIST LITERATURE DRIVE CONTINUES

All over the world the pattern is the same: wherever the dark shadow of on-

rushing Communism appears, it takes the form of a printing press.

Ghandi's grandson said it recently, and the quote has already become a classic: "The foreign missionary taught the people of India how to read but the Communists have supplied the literature."

According to an authoritative source in London, Soviet Russia's giant "cultural" propaganda drive last year supervised the printing and distributing of 30 million books in 26 foreign languages outside the Iron Curtain area. The Communists are concentrating their campaign in underdeveloped countries where the books are sold at give-away prices. Red China exported two million copies to India alone last year and millions were disseminated to overseas Chinese through distribution centers in Hong Kong and Singapore. Russia shipped four million to India last year.

Moscow's leading publishing house, Mezhdunarodnaya Kniga (International Book), has contracted with 84 firms in 68 foreign countries for the export of publications. The Soviet pattern text lauds the achievements of Communism in Russia and the "new outlook" on life. Children's books are included in the campaign. Publishing expansion plans call for an outlay of some \$800 million by 1965.

In Hong Kong, children sit on the curb of a busy street—reading Communist comic books. . . .

In India, a huge billboard in the heart of a busy metropolis encourages its readers to "Read Soviet Periodicals". . . .

In ultra-modern new Tokyo, a bespectacled student pours over a Communist tome as he wends his way through the

busy foot-traffic. So engrossed is he in what he reads that he hardly glances at the rushing, tooting, screeching taxis all around him as he crosses the street. . . .

All over the world, the picture is the same. The Free World is flooded with Red literature; the minds of men are poisoned.

But there's a bright side. Last year the member publications of the Evangelical Press Association emphasized "World Missionary Literature" as a special joint editorial project. This year some of the EPA publications themselves plan to extend their ministries overseas through foreign-language editions. In almost every evangelical missionary agency, there is stepped-up interest and activity in literature ministry.

The Church is fighting back . . . and the movement needs the support that can come only through united prayer.

Hays Picketed by Angry Segregationists

While Brooks Hays, president of the Southern Baptist Convention, addressed students at William and Mary College in Williamsburg, Virginia recently, angry segregationist pickets demonstrated outside.

Earlier Hays had told teachers attending the annual convention of the North Carolina Education Association at Asheville that Christian principles offer a solution to the South's problems. If "poverty, prejudice, and intolerance could be replaced by justice and Christian charity," he declared, there would be no integration problem. The South must learn to do things "with Negroes instead of for them," he said.

Missions in America

CITY MISSIONS

Chicago Mission: 6039 S. Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Rev. Carl Carlson, Mrs. Avas Carlson, Misses Alice Albright, Sara Brubaker, Grace Sider

Detroit, Michigan: Church and parsonage, 4411 Detroit Street, Dearborn, Michigan. Telephone: CR 8-6850, Rev. Paul Hill, pastor, Mrs. Evelyn Hill

God's Love Mission, 1524 Third Street; Parsonage, 3986 Humboldt Street, Detroit, Michigan. Telephone: Tyler 5-1470, Rev. James Bundy, Alene Bundy

Harrisburg (Messiah Lighthouse Chapel): 1175 Bailey Street, Harrisburg, Pennsylvania; Telephone CEDar 2-6488; Rev. Joel Carlson, Mrs. Faith Carlson, Misses Elizabeth Kanode, Beulah Lyons

New York City, N. Y. (Jewish Work): Residence 2277 Southern Blvd., Bronx 60, N. Y.; Telephone Cypress 8-4579, Miss Mary Wenger

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pennsylvania; Telephone NEbraska 4-6431; Rev. William Rosenberry, Mrs. Anna Rosenberry, Miss Anita Brechbill

San Francisco (Life-Line Gospel Mission): 224 Sixth Street, San Francisco 3, California; Chapel and parsonage 422 Guerrero Street, San Francisco 10, California; Telephone—UNDERhill 1-4820; Rev. Avery Heisey, Mrs. Emma Heisey, Rev. Harold Paulus

RURAL MISSIONS

Blandburg, Pennsylvania: Rev. Herman Miller, pastor; 1009 Rosehill Drive, Altoona, Pa. Misses Edith Davidson, Edith Yoder

Bloomfield, New Mexico (Navajo Mission) c/o Blanco Trading Post; Telephone—Farmington YR 6-2386; Rev. J. Wilmer Heisey Superintendent, Mrs. Velma Heisey, Dr. Alvin Heise, Mrs. Maxine Heise, Miss Dorothy Charles, Mr. Earl Wolgemuth (I-W), Mrs. Joan Wolgemuth, Misses Urania Williams, Verna Mae Ressler, Joann Wingert, Mary Olive Lady, Evelyn Noel, Anna Marie Hoover, Mr. Ralph Halter (I-W); Peter Yazzie, and Fannie Scott, Navajo Staff Members.

Elia, Kentucky: Rev. and Mrs. Eugene Heidler

Meath Park, Saskatchewan, Canada (North Star Mission) (Howard Creek and Paddockwood churches) Rev. Maurice Moore, Mrs. Mabel Moore

Port Rowan (Walsingham Centre), Ontario, Canada:—Rev. Arthur Heise, Mrs. Verna Heise

Uniontown, Pennsylvania (affiliated with the Searights work) Miss S. Iola Dixon, Uniontown, Pa., R.D. No. 1, Box 245

MISSION PASTORATES

Albuquerque, New Mexico: Rev. Paul Wingerd, parsonage: 3014 Sierra Drive, N. E. Telephone 4-0414; Church, 541 Utah N.E.

Allisonia, Virginia (Farris Mines): Rev. Rupert Turman, Telephone—Pulaski 2-8628

Altoona, Pennsylvania: Rev. John Rosenberry, Parsonage: 407—37th Street, Telephone 3-5527; Church, Fifth Avenue and 37th St.

Blair's Mills, Pennsylvania: Rev. Roy Beltz, Orrstown, Pa., R. D. No. 1, Box 71

Callaway, Virginia (Adney Gap and Callaway Churches) I. Raymond Conner, Callaway, Virginia, Telephone—Bent Mountain 12J31

Collingwood, Ontario, Canada: Rev. Christian H. Sider, Jr.

Delisle, Saskatchewan, Canada: Rev. Marshall Baker

Everett, Pennsylvania (Clear Creek Church): Rev. Roy Mann, R. 1.; Telephone 258-R

Garlin, Kentucky: Rev. Wilbur Benner, Superintendent

Gladwin, Michigan: Rev. Gary Lyons, R. D. No. 5. Telephone—GARDen 6-8052

Hanover, Pennsylvania: (Conewago Church, Maple Street); Rev. Samuel Lady, 207 Maple Avenue, Hanover, Pa. Telephone Melrose 3-8572

Hillsville, Virginia (Bethel Mission near Syl-
hills): Rev. Leon Herr, R. 4, Hillsville, Va.

Holidaysburg, Pennsylvania (Canoe Creek and Mt. Etna Churches): Rev. Ross Morningstar, R. D. No. 2, Telephone 5-9664

Hopewell, Pennsylvania (Sherman's Valley): Rev. Marlin Ressler, R. D. No. 2

Hunlock Creek, Pennsylvania: Rev. Thomas Bouch

Ickesburg, Pennsylvania (Saville in Liberty Valley): Rev. Harvey Lauver, pastor, R. 2, Mifflintown, Pa.

Iron Springs, Pennsylvania: Rev. James Leshner, Box 5, Fairfield, Pa.

Knifley, Kentucky: Rev. P. B. Friesen

Little Marsh, Pennsylvania: Rev. Samuel Landis

Llewellyn, Pennsylvania: Rev. Charles Melhorn

Massillon, Ohio: Rev. Glenn Ressler, 1128 Williams Avenue, N. E.

Mountain Chapel (Ray's Cove): Rev. Norris Bouch, Altoona, Pennsylvania, R. D. No. 2, Box 566

Mt. Holly Springs, Pennsylvania: Rev. Clifford Lloyd, Grantham, Pennsylvania

Ringgold, Maryland: Rev. James Leshner, pastor, Box 5, Fairfield, Pa.

Salem, Oregon: Rev. Herbert Hoover, 4306½ Scott Ave., N. E.

Saxton, Pennsylvania: Rev. Glenn Hostetter, 816 Mifflin Street; Telephone 52958

Shanesville, Ohio: Rev. David Buckwalter

Sparta, Tennessee: Rev. John Schock, Sparta, Tenn., R. D. No. 7. Telephone Sparta RE 8-2518, Church DeRossett

Three Springs, Pennsylvania (Center Grove Chapel): Rev. Marion Walker

Uniontown, Ohio: Rev. Edward Hackman, 2396 E. Turkeyfoot Lake Road, Akron 12, Ohio; Telephone Akron—Oxford 9-3028

*The alphabetical arrangement indicates location or address. When a mission pastorate is better known by another name, that follows in parenthesis.

Faubus Signs Racial Bill; Termed "Ridiculous"

LITTLE ROCK, Ark. (EP)—Governor Orval Faubus has signed into law a bill which requires blood banks to label human blood by race. Citing what he regarded as a great public demand for the bill, Faubus explained; "A lot of people were afraid of contamination from Negro blood. I mean from disease."

The measure, patterned after similar legislation introduced in Louisiana, had according to reports been termed "ridiculous" by pathologists and medical experts.

Wall St. Journal Comments on LeTourneau Report

Clipped from the Wall St. Journal:

"The annual report of R. G. LeTourneau, Inc., disclosing a \$2,190,464 loss, eases the pain for stockholders with a quotation from the Scriptures: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'" (EP)

Number of Negro Roman

Catholics Rising

WASHINGTON D. C. (EP)—The number of Negro Roman Catholics in the U.S. rose 20,000 last year to a total of 595,155. A church commission headed by Francis Cardinal Spellman of New York said this was three times the rate of increase for the Negro population as a whole. The commission also reported that the number of children attending all-Negro Catholic schools had climbed to 90,756. Many of these, it said, were not Catholics.

Musical Evangelist Becomes

"Disc Jockey"

Phil Kerr, well known Southern California Christian musician, turned "disc jockey" starting Monday, April 27, over KBBI, new radio voice of the Bible Institute of Los Angeles.

Kerr, famed for his weekly "Monday Musicals" in Pasadena, will be heard Monday through Friday at 1:05 to 2:00 p.m. His program will be varied, for in his own words, "Some days I will have in person musical guests with me, other times we'll play some of their recordings. Some of the time I'll be playing requests of listeners at the studio piano."

Memo to Churches and Sunday Schools: "Get Ready!"

WASHINGTON (EP)—Figures just released by the National Office of Vital Statistics indicate that the "baby boom" continues, presaging continued challenge and opportunity for church and Sunday school.

Following a record January for any year, recap of February births (328,000) shows that they ran $3\frac{1}{2}$ per cent above February, 1958.

Total births in January and February: 679,000—an increase of 2.3 per cent for the first two months of 1958.

After a slump attributed largely to the 1957-58 recession, marriages too are on the increase.

Nix Off-Track Betting

ALBANY, N. Y. (EP)—The Republican-controlled state legislature has rejected a proposal to legalize and tax off-track betting on horse racing as a means of raising revenue for New York City. The measure was supported by Mayor Robert F. Wagner of New York, but opposed vigorously by church groups. Governor Nelson A. Rockefeller sided with the church groups in opposing the measure.

New Twist on "Conscience Money"

WASHINGTON, D. C. (EP)—If the tax officials at the Internal Revenue Service here wear even more puzzled-than-usual expressions these days, it may be traceable to a problem unique in their annals. For the first time they are confronted with people conscientiously opposed to accepting a tax refund!

The unusual situation began when Federal tax agents siezed, because of non-payment of social security taxes, some valuable horses belonging to members of the Old Order Amish community in Wayne County, Ohio.

When the horses were sold at auction for amounts higher than the tax claim, the officials asked the Amish owners to submit applications for tax refunds.

To the bewilderment of the Internal Revenue officials, the erstwhile owners refused. Their reason: the words of Christ as quoted in their German Bibles, "Of him who takes away thy goods, do not demand or require them back again."

Said one official, obviously impressed: "This demonstrates the sincerity of their convictions. It is the principle that counts with them." He explained that the money will probably go into the "conscience fund" of the Treasury Department—money usually obtained from conscience-stricken people who send in amounts that they should have paid before.

Cook Speaks on Church Use of "Jazz Combo"

"Bringing a jazz combo into a church is not only in poor taste but is an insult to God," a nationally known religious youth and publishing leader has declared in Wheaton, Ill.

Dr. Robert A. Cook, vice president of Scripture Press and board chairman of Youth for Christ International, took straight aim at a church in Norwalk, Conn., which recently heard a four-piece jazz combo at its regular Sunday service April 5.

"Jazz is for the body," declared Dr. Cook, "and to bring this type of thing into worship is to repeat the error of God's ancient people as recorded in the Old Testament."

"World Refugee Year"—

A Missionary Opportunity

In Berlin they come in the steady stream that has gone on so long that, as one national magazine says, it is no longer news. . . .

In Lebanon some of them have lived for 10 years in tiny caves high up in the hills surrounding Beirut. . . .

In India a baby lies dying in the midst of unspeakable filth and squalor, its "bed" the cold floor of a railroad station jam-packed with people and boxes and bedrolls. . . .

In Viet Nam, brought down from remote mountain areas, primitive mountain tribespeople gaze around at new surroundings in uncomprehending fear and wonder. . . .

In Hong Kong, thirty-three people lie huddled on the floor of a single small room. . . .

And all these are just a few of the multiplied thousands of people throughout the

world who represent one of the world's most unusual and challenging opportunities for gospel activity—a veritable "mission field on the move."

These are refugees.

Middle East Missions Given to Nationals

BEIRUT (EP)—A plan is under way among Presbyterian missions in Syria and Lebanon to give Arab Christians gradual control and ownership of established ministries in these countries. Under the new plan the administration of more than a dozen Presbyterian schools, colleges, hospitals, institutions and churches are being given to nationals. The negotiations are between the United Presbyterian Church in the USA and the Evangelical Church of Syria and Lebanon.

"We've just about abolished the word 'missionary,'" said Dr. Murray S. Stedman Jr., director of the Presbyterian Office of Information. "We have a strong conviction that the era of the white man's burden in religious work is over. We are now equal partners."

Polish Clergyman Jailed Again

WARSAW (EP)—A Church of Christ minister is back in a Communist jail after serving a month-long sentence following his arrest during a prayer meeting in his apartment. The pastor is the Rev. Josef Naumiuk known to many Americans of his denomination as "Brother Joe." Present charges against him are: heading an illegal organization, unspecified currency offenses, maintaining an illegal printing press in his basement; owning a car on which no import duty had been paid. His wife and aides denied the charges.

British Royalty Visit Pope

VATICAN CITY (EP)—Princess Margaret and Britain's Queen Mother spent 25 minutes with Pope John XXIII in his library in Vatican City April 22. On meeting the pontiff, the women offered a slight curtsy but did not kneel. Approximately 1,000 British students had cheered Princess Margaret and her mother as they progressed through the streets of Rome, but the British Protestant Truth Society back home criticized the visit.

Former Pravda Reporter Portrays Black Picture of North Korean Church

SEOUL, KOREA—(FENS)—"Religious activity in North Korea is under complete suppression," reported a former Pravda newsman during a recent press conference here. "Although the freedom of faith is specified in the Law, the actual policy of the communists with regard to religion is just to the contrary," the asylum-seeking reporter stated.

Lee Dong Joon, 31, made his dramatic escape at the joint security area in Panmoonjum January 27 while the Military Armistice committee was in session. A former reporter-translator for Pravda, the Russian Communist Party organ, Lee told the open press conference that the puppet regime in North Korea is carrying on a bloody purge campaign to weed out all reactionary elements.